

The Days Of Mass Movements And Revolution Are Over

We in Britain, be we National-Socialists, racial nationalists or British nationalists, have as of 1998 to understand and face a particular and for many of us an uncomfortable truth. A truth I discovered as a result of some thirty years as a National-Socialist activist and my arrest by Special Branch earlier this year as part of Operation Periphery who among other things were investigating me for allegedly writing a "terrorist manual".

This truth is the days of hoping to achieve power through a a political party, a mass movement, are over as is what the American Jost Turner called the fantasy of overthrowing the State through revolutionary means.

The NF And The BNP

As someone active in the National Front (NF) in the early to middle 1970's when John Tyndall was the leader I felt, along with many other activists - be they racial nationalists, National Socialists or just British nationalists - that we were building a mass movement as our marches in cities and towns seemed to confirm and where skirmishes with 'Reds' regularly occurred. There was support for our policies, especially about immigration, among large parts of the White working class as protests by the Smithfield Porters and others showed.

Then there were the inevitable splits, personality clashes, and quibbles about leadership and policies by the likes of John Kingsley Read, followed years later by disputes between Tyndall and Webster, and then by the rebellion of the so-called Strasserites. There was also a failure of tactics by not engaging at the street level with White working class communities and having local activists deal with their concerns and helping them, long-term, in practical ways within those communities. Instead, there were boring things such as 'leaflet drives' and fielding candidates in elections without any solid work done to build local support through community help and action. Another failure was planning marches and events with little consideration given to building a lawful security section such as developed in the later British National Party (BNP) in the form of Combat 18.

The inevitable happened. The NF gradually declined as its dismal election results confirmed.

The later BNP followed a similar pattern. After some early success, there followed splits, personality clashes, quibbles about leadership and policies, and a failure to engage at the street level and provide practical help for White working class communities. Even the early 1990's campaign by the BNP "modernisers" concentrated more on local propaganda campaigns than on providing practical and continuing help with many of the campaigners not indigenous to the communities they were supposedly campaigning for.

Looking back, it was a failure of leadership and tactics. No one charismatic leader able to earn respect and loyalty from the members and able to adroitly deal with disruptive individuals, dissent and factions. No leader who understood the vital importance of building practical, long-term, local community support and help above and beyond local propaganda campaigns, and above and beyond national marches, rallies, propaganda, speeches, and sporadic electioneering. [1]

Revolutionary Fantasies

This failure to build a mass movement led some people, including me, to consider the alternative of revolution covert, overt, or violent. But practical experience, primarily as a National-Socialist activist, taught me that this was fantasy for several reasons given we activists are a minority and given laws by successive governments restricting what we can say and do in public, and restricting in the case of Britain what weapons we can procure; given the continued immigration changing our cities and towns; given media propaganda for a multi-racial society, leading to loss of British identity; and especially given the power, the resources, of the Police and security services, whose informers not only were in our movements and groups but who often spread rumours and suspicion about individuals.

We ourselves were also part of the problem for we did not seem to understand our own British values summed up as they were by pride in our regional ancestral traditions, pride in being British, by the notion of fair play - being a good sportsman - and by humour in adversity as well as by being honourable in our dealings with others and not given to believing rumours and allegations about someone. Hence the expression "Play the White Man" and the American "That's mighty White of you."

We also had examples of how the State dealt with White nationalists who actively rebelled, as happened in the 1980's with Brüder Schweigen and in the 1990's with the siege in the Ozarks where Jim Ellison, leader of The Covenant, had hundreds of armed followers and their families and children in a 224 acre compound, resources which we could only dream of having. The reality of our times was and is that the State, be in in Britain or America or in Europe, could muster vaster resources than we ever could, from the Police, to agencies such as the FBI, and if necessary the armed forces. In addition they often already knew through their security services and informers who we, the troublesome few, were or they had the resources to find out sometimes by offering inducements such as plea-bargains or money to members of or those associated with or sympathetic to clandestine groups.

Conclusion

Over the past few years I have come to the conclusion that a very different approach is needed, one inspired by Jost Turner's idea of a White kindred community but one which avoids the flaws that he came to discover through

experience which basically were that he advertised his idea and attracted mostly single young men not families.

The new approach is to build new communities slowly, family by family, in rural areas of Scotland, Wales, England, and parts of Ireland, through word-of-mouth, with no propaganda or literature, no public pronouncements, and without creating a group or organization. It would start with one, perhaps, two families moving to live and work in a suitable area and which area would provide the necessary ancestral - folk - culture and traditions for the new arrivals. There would be no political proselytizing, no British nationalism, no National-Socialism, no White nationalism. No political involvement at all. Only an embedding in whatever remains or is remembered in the chosen locality about that localized folk culture which ancestrally formed part of what we now know as Britain, be it Celtic (Scottish, Welsh, Irish, Cornish) or in case of Orkney and Shetland, Viking; or medieval and earlier/later 'English' in the case of parts of rural England.

Thus would our culture, our people, be preserved whatever government is in power and whatever laws are introduced. Preserved, ready for the future where the whole rotten multi-racial System collapses, as it assuredly will be it in a few decades or a hundred or more years.

David Myatt
1998

[1] Editorial Note, 2017. The later BNP under the leadership of Nick Griffin, despite some election successes, followed the same decline for the same reasons as the early BNP and the earlier NF. As Myatt wrote, there was "no one charismatic leader able to earn respect and loyalty from the members and able to adroitly deal with disruptive individuals, dissent and factions. No leader who understood the vital importance of building practical, long-term, local community support and help above and beyond local propaganda campaigns, and above and beyond national marches, rallies, propaganda, speeches, and sporadic electioneering."

This article was scheduled to be published in 1998 in the last issue of Myatt's *The National-Socialist* newsletter, published at the time in support of his National-Socialist Movement and of Combat 18. It continued the theme of his previous articles, *The Fundamental Problem* in issue number 30, dated March 109 yf (1998) and part one of *Revolutionary Fantasies* published in issue 31. Following his resignation as leader of the National-Socialist Movement the newsletter was discontinued, and the article was first published a year later in *Das Reich*, the internal bulletin of Reichsfolk.

The *Das Reich* bulletin was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned – in the section headed David Wulstan Myatt – in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

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